

7.
THE
DUTY
OF
PUBLICK WORSHIP
PROVED;
To which are added
DIRECTIONS
FOR A
Devout Behaviour
THEREIN.

Drawn chiefly from the HOLY
SCRIPTURES, and the LITURGY
of the CHURCH;

A N D

An Account of the Method of the
Common Prayer. By way of Que-
stion and Answer.

By FRANCIS FOX, M. A.
Vicar of Potterne, in Wiltshire.

L O N D O N,

Printed and Sold by J. Downing in Bartholo-
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DUPLICATE

RECEIVED
F. R. O. & F. D.
PUBLICK WORKS

DIRECTIONS

Devout Christians



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1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are written in a cursive script, and the addresses are listed below them. The list is organized into columns, with names in the first column and addresses in the second column.

TO THE
PARISHIONERS
OF
POTTERNE.

My Brethren, dearly beloved in the Lord.

THIS little Tract being drawn up for your Use, I thought it wholly unnecessary to spend time in proposing and answering the Objections that have been made against a Form of Prayer in general, or against that particular Form which our Church has appointed in the Publick Worship of God; because the much greater part of you, on all Occasions, as you have great reason, profess your selves to be very well satisfied therewith.

My Design in this small Treatise, to prevail with you constantly and

conscienciously to frequent the publick
 Worship of God, as well when there is
 no Sermon, as when there is one. I
 doubt there are many People in the
 World, who tho' they do not dissent, yet
 make no scruple to absent from the
 Church. How many are there who
 have little or no Sense of their Duty
 to worship God publicly? " The
 " Worship of God, (as a Reverend
 " Divine (a) observes) has even
 " lost its Name among us. For
 " example, we don't say, Will
 " there be Divine Service to day?
 " Will you go and Worship God? But
 " only, Will there be a Sermon to Day?
 " Will you go to Sermon?— But as
 " when the Master of the King's
 " Household tells the Servants of
 " the Court, how they shall serve
 " their Prince, this is not the Ser-
 " vice it self, but only an instructi-
 " on how they shall serve him; so

(a) See Dr. Jablonski's *Lette*-, who is first
 Chaplain to the King of Prussia, Printed before
 the Liturgy used in the Churches of the Principa-
 lity of Neuchâtel in Switzerland.

“ it is with *Sermons*. *Sermons* are
 “ indeed necessary, they are useful,
 “ and should accompany the pub-
 “ lick Worship; but they are not
 “ the Worship it self, nor yet the
 “ most essential and principal part
 “ of it.

*Would you be persuaded to observe
 the Rules and Directions here propo-
 sed, which are drawn chiefly from
 the Holy Scriptures and the Litur-
 gy of the Church, you would find
 your selves very much edified and im-
 proved by your constant attendance on
 the Worship of God, as it is performed
 in the Church of England.*

*I cannot doubt, but you will judge it
 to be highly reasonable, and your bound-
 en Duty, to conform to those Rules
 the Church has prescribed, especially
 when you reflect, that they are agreeable
 to those in the Holy Scriptures.*

*Suffer me, my Brethren, to pre-
 vail with you to become such Christi-
 ans as our excellent Church in her
 Offices describes; you would all then
 be wise unto Salvation, and it would*

be matter of great joy and rejoicing to me. For then I might with comfort think, that my Preaching among you had not been in vain; then I might with comfort hope to meet you at the great and dreadful Tribunal of Jesus Christ, at which both you and I, we know not how soon, must appear; I, to give an account how I have discharged my Duty to God and you; and you, to render an account of the improvement you have made, under the means of Grace, which God hath in mercy afforded you; and how you have discharged your respective Duties, as Husbands, or Wives, Parents, or Children, Masters, or Servants, or in whatever other Relation or Capacity you may consider your selves.

Now this being so, does it not highly concern us, speedily, and without delay, to set about preparing our selves for this awful appearance; that we may be called to enter into the joy of our Lord, and not be sent away with a Depart from me, I know you not, ye Workers of Iniquity? We may

per.

peradventure live a few Tears longer;
but who can certainly promise himself
another Day in this World?

Let me entreat you, my Brethren,
often and seriously to consider those im-
portant Words of our Church, which
are a short Abstract of the great Design
of the Christian Religion, and which we
must in some good degree comply with,
before we can have a reasonable and well-
grounded Hope of entering into the
Kingdom of Heaven, and partaking of
that fulness of Joy, and those inex-
pressible and never failing Pleasures,
which are at God's Right Hand for e-
vermore. You will find them at the
End of the Office of Publick Baptism.
“ Remembring always that Bap-
“ tism doth represent unto us our
“ Profession, which is, to follow
“ the Example of our Saviour
“ Christ, and to be made like unto
“ him; that as He died and rose
“ again for us, so should we who
“ are Baptized, die from Sin, and
“ rise again unto Righteousness,
“ continually mortifying all our evil

“ and corrupt Affections, and daily
 “ proceeding in all Virtue and god-
 “ liness of Living.

*I have but one Request to you more,
 in order to your receiving benefit by
 the following Discourse, namely, that
 you will every one of you furnish your
 selves with Common-Prayer Books,
 and, together with your Bibles, bring
 them constantly along with you to
 Church.*

*That Grace, Mercy, and Peace,
 may be multiplied to you, and that you
 may be fruitful and abound in all good
 Works to the Praise and Glory of God,
 and your own everlasting Salvation, is
 the earnest Prayer of him, who is, My
 Brethren,*

Your Faithful Servant

in the Lord,

Francis Fox.

T H E
D U T Y
O F

Publick Worship, &c.

SECTION I.

Quest. **W**HAT do you mean by Publick Worship?

Ans. By Publick Worship, I mean, the assembling of Christians together, in the Church or House of God, to acknowledge their Dependance upon Him; to confess and humble themselves for their Sins; to pray for whatever is necessary either for themselves or others; to praise God, as for his own Excellencies, so for his Love and Goodness to us and all Mankind; and to partake of the Sacraments instituted by Christ.

A S

Q. L

Fox.

Q. In whose Name must we offer up our Prayers and Praises?

A. In the Name of JESUS CHRIST only, He being appointed to be the Mediator between God and us. We are Sinners, and have no merit of our own to recommend us to God.

Q. Should not Christians be instructed in their Duty, when they meet together to worship God.

A. Yes: The Minister of Christ ought to instruct them, by reading and explaining the Holy Scriptures, by Preaching and Catechising. But the principal Part of publick Worship consists in Praying to God, and Praising Him, and commemorating the Sacrifice of Christ's Death. We ought therefore to go to Church as well when there is no Sermon, as when there is one.

Q. Whence may we infer our obligation to worship God in Publick?

A. From the Law of Nature, from express Texts of Scripture, and from the Example of Christ and his Apostles, and the Primitive Christians.

Q. How does it appear by the Law of Nature that we ought publickly to worship God?

A. The Law of Nature, or the Light of

of Reason, teaches us to be grateful to our Benefactors, and to acknowledge the Benefits we receive from them. We may own that we receive Benefits, privately; but it no less becomes us to make a publick Acknowledgment of them. God is a publick Benefactor, and ought upon this and many other Accounts to be praised and worshipped publickly. Common Justice obliges us to render to every one his due; but how do we render to God his due, if we refuse or neglect to acknowledge publickly, as well as privately, that we receive all good Things from Him?

Q. From what Texts of Scripture may we infer our obligation to publick Worship?

A. In the CXI. Psalm are these Words; I will Praise the Lord with my whole Heart, in the Assembly of the Upright, and in the Congregation. The C. Psalm is full to this purpose. My House, says God, in the Prophecie of Isaiah, Chap. LVI. 7. shall be called the House of Prayer for all People. Not forsaking the Assembling your selves together, as the manner of same is, Heb. X. 24. The Duty of publick Worship may be inferr'd too, from our Saviour's appointing of Pastors and Teachers for the Work of the

the Ministry, and the Edifying of his Body the Church. Accordingly one of the first Cares of the Apostles was, to form and direct the publick Assemblies of Christians for this end, and to appoint fit Persons to preside in them, as is plain from several Passages in the New Testament, particularly the *Acts* of the *Apostles*, and the *Epistles* to *Timothy* and *Titus*.

Q. Were not our Lord, and his Apostles, Examples of it?

A. They were. Our Saviour, when He was upon Earth, resorted to the Temple, and so did his Apostles both before and after his Crucifixion, till that Form of Religious Worship was set aside. Those who were Witnesses of his Ascension, returning to *Jerusalem*, went up into an upper Room, that is, the Place where they perform'd there joint Prayers. Here, as we read, *Acts* I. 13, 14, were the Eleven Apostles, who continued with one accord in Prayer and Supplication, with the Woman, and Mary the Mother of Jesus, and his Brethren; and probably the One Hundred and Twenty mention'd *Ver.* 15. And when by St. Peter's Preaching, *Acts* II. Three Thousand were added to the Church, they, *ver.* 42 continued
sted.

steadfastly in the Apostles Doctrine, and Fellowship, and breaking of Bread, and Prayer. To mention no more, Acts XII. 12. We read of many who were gathered together Praying.

Q. Did the Primitive Christians worship God publickly?

A. Yes. What those who were most truly Primitive did, was shown in the foregoing Answer; and afterwards, tho' their Meeting together did often discover them to their Persecutors, yet did not that discourage or affrighten them from coming together to worship God. But they had Places set apart under Ground, in which they met before it was Day to join in Prayers and Praises to God.

Q. Are we bound to imitate these Examples?

A. Most undoubtedly we are. For the Example of Jesus Christ is proposed to us for our imitation, and we are commanded to be Followers of them, who thro' Faith and Patience inherit the Promises.

Q. Is not the Sin of those who neglect coming to Church very great?

A. It is; because it is a violation of that Justice and Gratitude which the Law of Nature teaches, and of the

Four

Four first of the Ten Commandments which require us to Honour and Worship God, and also of those other Precepts of Scripture which require the same thing. It is a great Injury to our selves, and a breach of the solemn Vow and Promise made at our Baptism, by which we oblig'd our selves to serve and obey God, and to keep his Commandments.

Q. What did the Jews account them to be, who absented themselves from the Synagogue?

A. The Jews, who were God's peculiar People, accounted them who absented themselves from the Synagogue in the Place where they lived, to be very ill (a) Neighbours; because they refused to join in Prayer to God for his Blessing, and because by their negligence in the Duties of Religion, they might provoke God to withhold or withdraw good Things, not only from themselves, but their Neighbours too.

Q. But may we not serve God as well

(a) *Quisquis incolit civitatem in qua extat Synagoga, & inibi non precatur cum cætu publico, is est, qui merito dicitur malus vicinus.*
Maimonides de Orat.

by

by Praying *and* Reading a Chapter or good Book at Home?

A. No. For not to mention the Advantages of publick Worship above private, the same Authority which enjoins us to Pray, Read, and Meditate in private, obliges us to publick Worship. And we must never set one Duty in Opposition to another, nor think by performing of one, to make amends for the neglect of another.

Q. *Will not a Person's having ordinary and sorry Apparel excuse his not coming to Church?*

A. If God respected the Rich more than the Poor, or if our having good Clothes did recommend us to God, or if sorry Garments did set us at a distance from Him, there might be something in this Pretence: but since God is no respecter of Persons, this can be no excuse for our absenting from Church. Besides, when we set our selves conscienciously to do our whole Duty, we take the most effectual Method to entitle our selves to the Care and Providence of God. And who can tell but that God may encline the Heart of some wealthy Man to give such a poor Person a better Garment, when he sees him in so low a Condition, and observes his Piety towards God? Q.

Q. But may not a Person have some other just excuse for not coming to Church?

A. I know of no just Excuses, but Sickness, Inability, Necessity or Charity, which when they are real, and not pretended only, both God and Man will allow to be reasonable. But such Excuses as a little Dirt in the Way, a Shower of Rain, or sharpness of the Air, or a little distance from Church; if they are thought by our selves to be insufficient to keep us from pursuing our Pleasures, or worldly Interests, how can we think that God will allow them as excuses for our not attending on his Worship and Service?

Q. What can those Persons think of themselves, who will not take as much pains, and use as much forecast to go to Church, as they will to go to a Fair, or Market, or to any Sport or Pastime?

A. If they consider the matter rightly, they must think that they have little or no love for God, or zeal for his Worship and Service, and consequently that they are unworthy of God's Love, and very far from *working out their own Salvation with fear and trembling*, as the Apostle enjoins, *Philip. II. 12.*

Q. If a Man has some Friends and Relations come to see him, will not his
stay-

staying at home with them, excuse his absence?

A. The Lord's-Day being by the Laws of God, and of the Church and State, dedicated to the Service of God, is a very improper time for giving and receiving Visits. But if it should happen, that our Friends come to see us, it cannot excuse our attending on the Worship of God; for we may, and ought to set them a good Example, and bring them to Church along with us.

Q. *Are not the Divisions among Christians a good excuse for absenting from publick Worship?*

A. The Divisions among Christians are what every serious Christian bewails, and should, as much as in him lies, endeavour to compose and make up. But how these can excuse any one from worshipping God publicly, is not easie to see. Let us suppose a *Lord* or *Gentleman* having several Tenants under him, who fell out and quarrelled with each other. Would he think this a just excuse for their denying him such service, and paying such acknowledgments as by their several Leases they were obliged? I need not make the Application.

Q. *What do you resolve in relation to this matter?*

A. I

A. I resolve to frequent the publick Worship of God as often as I can, being convinced by what has been said, that it is my Duty so to do. To this end, I will endeavour to contrive my necessary business, such as Milking, Foddering of Cattle, and the like, so as that it may but seldom, if at all, prevent my going to Church. I farther resolve to influence my Neighbours, as much as I can, to do their Duty in this respect.

Q. What shou'd Masters and Mistresses do with respect to their Servants?

A. They shou'd so order their necessary buineis, that their Servants may relieve each other by turns, some going to Church one part of the Lord's Day, and some another. Or if that cannot be, some shou'd go to Church one Sunday, and some another. Rather than keep any of their Servants generally from Church, they wou'd do well sometimes to tarry at home themselves, that they might go to Church.

SECTION II.

Quest. **H**OW ought we to behave ourselves in the publick Worship of God?

A.

A. With great Reverence and Devotion, both of Body and Mind, glorifying Him both with our Bodies and our Spirits, which are His.

Q. *Is it not enough to worship God in our Hearts? Does he require us to worship Him with our Bodies too?*

A. God requires us to worship Him with our Bodies, and with our Souls too; for both were created by Him, and are subject to Him; and therefore he ought to be honoured with both. To this sense the following Scriptures may be accommodated.

God is greatly to be feared in the Assembly of his Saints, and to be had in Reverence of all them that are round about him, Psal. LXXXIX. 7. Let us have Grace, says the Apostle, Heb. XII. 28. whereby we may serve God acceptably with Reverence and godly Fear.

Q. *Will God accept of us, if we worship him only with our Bodies?*

A. No; For as the Body without the Spirit is dead, so the Worship of the Body, without that of the Spirit, is dead also. The truth is, it is for want of an inward Reverence of Almighty God, that so many show no outward Reverence towards Him. For tho' we may seem to worship God with our Bodies,

Bodies, when our Minds are taken up about other matters ; yet where there is an inward Reverence of God, it will on all fit and proper occasions manifest and discover it self.

Q. How ought we to express our outward Reverence in the Worship of God ?

A. By standing up when we Praise Him ; and humbly kneeling, when we pray unto Him, and confess our Sins. Throughout the whole Service, we should behave our selves with a Gravity and Seriousness becoming the Presence of God, and the solemnity of Religious Worship.

Q. Are not many very irreverent in their behaviour in the publick worship of God ?

A. To their great shame they are, by gazing about, as if they came to Church only to see and be seen ; by whispering or talking to those that sit near them, both in Service and Sermon ; by saluting or bowing to each other ; by sitting at Prayers ; and too many by sleeping away a great part of the time they are at Church. Such behaviour is so shameful, and withal so apparently sinful, that the very mention of it, is enough to confute it.

Q. Why do you condemn Peoples saluting

ting and bowing to each other in time of Divine Service, since it is so generally practised?

A. Its being generally practised does by no means warrant it. Besides, it is an argument that those who do it, are not intent upon what they are about. Put the Case that any of us were presenting a Petition to a King or Queen, wou'd it not be indecent, and resented, to break off in the middle of it, that we might pay a Civility to one of the Courtiers who stood by? The Application is easie.

Q. Are there any Examples in Scripture of standing up to praise and bless Almighty God?

A. Yes the Levites, Neh. IX. 5. thus exhort the Jews; *Stand up and bless the Lord your God for ever and ever.* And a great Multitude in the Revelations are represented as standing and ascribing Salvation unto God who sitteth upon the Throne, and unto the Lamb, Rev. VII. 9, 10. Besides, the lifting up of the Body, may fitly denote the lifting up of the Mind, when we praise God.

Q. Is it improper to kneel when we Praise God?

A. No; Considering the Greatness, Majesty,

Majesty, and Sovereignty of God, it may be proper to kneel when we praise Him. Our Church too appoints *kneeling* at the general Thanksgiving.

Q. What Arguments recommend Kneeling to our Practice, when we Pray to God, and confess our Sins?

A. Kneeling is a very humble Gesture, which certainly highly becomes sinful Creatures when they address themselves to their great Creator. The Consideration too of the infinite distance there is between God and us, should naturally put us upon using the lowest Gesture of Body. To which I may add, the Authority of the Church has appointed it.

Q. Is there any Scripture Examples of Kneeling in Prayer?

A. Very many. King Solomon kneeled upon his Knees before all the Congregation of Israel, and spread his Hands towards Heaven, and said, O Lord God of Israel, &c. 2 Chron. VI. 13. The Prophet Daniel, Chap. VI. 10. kneeled upon his Knees three times a Day, and prayed, and gave thanks before his God. The Psalmist too, in the XCV Psalm, ver. 6. has these Words, O come, let us worship and bow down, let us kneel before the Lord our Maker.

Q. Are

Q. Are there any Examples of Kneeling in the New Testament?

A. Yes; Our Lord and Saviour Jesus Christ, Luk. XXII. 41. Kneeled and Prayed. The Apostles too used the same Gesture. St. Paul, Acts XX. 36. kneeled and prayed with them all. And Acts XXI. 5. we read, They kneeled down on the Shore and Prayed. St. Peter kneeled and Prayed, Acts IX. 40. So that you see what good Warrant our Church has to recommend and enjoin kneeling at Prayer, as she does.

Q. What now do you think of their Behaviour, who sit down at Church in the time of Prayer?

A. It looks as if they thought, that God was praying to them, and not they to Him. It is a lazy, slovenly, and indecent Posture, and such, as for the future, I shall be ashamed to use, as long as I am able to kneel, and can do it conveniently. What has been said of the Example of the Prophets, of Jesus Christ, and his Apostles, effectually convinces me. Besides, those who sit at Church, would be ashamed to use that gesture, were they to come into the Presence of a Prince or great Man to ask any thing of him.

Q. With what Intention ought we to

go to Church? or what ought we to propose to our selves thereby?

A. We ought to propose to our selves the doing of an act of *Homage* to Almighty God, and making a *publick Acknowledgment* of our dependance upon Him. A good Intention will not indeed sanctifie an ill Action; but it is notwithstanding necessary, to make all our Services acceptable to God. We ought farther to propose the receiving some spiritual Benefit by going to Church; which we shall not fail to do, unless we are wanting to our selves when we are there, or neglect to prepare and dispose our Minds before we go.

Q. What Qualifications are requisite to our Praying acceptably?

A. Holiness, Charity, Attention, Fervency, Humility, Faith, and Perseverance.

Q. Can you give me an account of the two first of these Qualifications?

A. By *Holiness* is meant a sincere and constant endeavour to serve and please God in the course of our Lives, making his Laws the Rule of our Actions. For the Sacrifice of the Wicked is abomination unto the Lord: but the Prayer of the Upright is his delight, Prov. XV. 8. If wicked

Wicked Men Repent, and turn to God; he will hear them; but as long as they refuse to turn from their Sins, all their Prayers and other Services are rejected and abhorr'd by Him.

Charity, is that sincere love, and good Will which we ought to have for our Neighbours, *that is*, all other Men, which is directly contrary to the bearing *Envy*, *Malice*, and *Hatred* in our Hearts, or any way hurting or in-
juring them.

Q. *What do you understand by Attention and Fervency?*

A. *Attention*, is the fixing our Thoughts upon what we are about, endeavouring, as well as we can, to cast all other Things out of our Minds.

Fervency, is an earnest desire that God may be glorified, and that he would hear and answer our Prayers. We should by proper Considerations endeavour to raise in our Minds a greater thirst after, and desire of, things Spiritual, than of things Temporal.

Q. *What do you mean by Humility, Faith, and Perseverance, as they are qualifications of an acceptable Prayer?*

A. *Humility*, is the having a due sense on our Minds of the Greatness and Majesty of God, and our own weakness and unworthiness. B By

By *Faith*, is meant, a firm Trust and Dependance on the Goodness and Bounty of God, as well as his Power, to give us those things we ask of Him, if he sees them needful, and convenient for us.

Sometimes God in his infinite Wisdom thinks fit to delay giving what we ask of him ; in this Case, we should not give over Praying, but often renew our addresses to him, and then we are said to *persevere* in Prayer. We have always need of Grace, and help from God, and therefore we should constantly call upon him. *Continue in Prayer and watch in the same with Thanksgiving* Col. IV. 2.

These are general qualifications of Prayer, whether publick or private.

SECTION III.

Quest. **C**AN you give me an account of the Method of the Service appointed by our Church in the publick worship of God?

A. I can.

Q. By what Names is it called?

A. It is called Common-Prayer and the Liturgy of the Church of England.

Q. What

Q. What do you mean by the Book of Common-Prayer?

A. I mean that Form of Worship appointed by those who have Authority in Church and State, for the common, and general Use of the Members of the established Church, when they meet together to worship God in Publick.

Q. What is the meaning of the Word Liturgy?

A. It is derived from a Greek Word, that signifies *a publick Office or Service*, and particularly stands for the publick Form of Divine Service in the Church.

Q. What do you understand by the Rubricks in the Book of Common-Prayer?

A. They are Rules and Directions, respecting the Duty and Behaviour both of the Minister and People, in the worship of God, which are scattered up and down in the Common-Prayer-Book, and printed in a Letter different from that the Prayers are printed with.

Q. Why are they called Rubricks?

A. Because they were antiently written and printed in red Letters; for the word *Rubrick* is derived from a latin word, which signifies *Red*.

Q. Is it of any Use for the People to be acquainted with the Rubricks?

A. It is of very great Use, and would, probably, in a great measure, prevent some irregularities, which the People, thro' ignorance, or negligence, or both, run into, in the publick Worship.

Q. What irregularities do you mean?

A. I mean the two following. In some Congregations, especially in the Country, there are but few, which join in the Responses, as the Church directs them. In other Congregations, one may hear some so indiscreet, as to repeat aloud those Prayers after the Minister, to which they should only answer *Amen*; and even to repeat the Absolution, which ought to be pronounced by the Priest alone. Were People acquainted with the Order of the Church in these things, one would think that would effectually prevent such irregularities.

Q. Ought not People to be at Church at the beginning of the Service?

A. There is no question to be made but it is their Duty to be at Church at the beginning of the Service. For tho' hearing the word of God is far a part of Worship, as it implies

an acknowledgment of God's Authority over us, yet the chief part of *divine Worship* consists in offering the Sacrifice of Prayers and Praises. Besides, if we come late to Church, we lose all the benefit of that part of the Service, which is over before we come.

Q. But are there no just excuses for Peoples coming late to Church?

A. We shou'd always propose to our selves to be at Church at the beginning of the Service. Sometimes indeed the time of the Day may be mistaken, or some work of Necessity or Charity may hinder us from coming so soon as otherwise we wou'd. But setting aside such reasonable excuses, the coming late to Church is a very great fault, and ought to be amended by all, who have it in their Power to amend it.

Q. How does the Service of the Church begin?

A. The Church has appointed some Sentences taken out of the Old and New Testament, one or more of which the Minister is to read. These Sentences are to put us in Mind of our Sins, of the necessity of Repentance, and of God's readiness to receive humble and penitent Sinners to Pardon and Mercy.

Q. What follows next ?

A. A grave and serious *Exhortation*, which tells us after what manner we must confess our Sins, if we wou'd obtain the Forgiveness of them ; namely, with an *humble, lowly, penitent and obedient Heart*.

Q. Does not this Exhortation set before us some of the great ends of publick Worship ?

A. It does ; particularly,

1. To acknowledge and confess before God our manifold Sins and Wickedness.

2. To render Thanks for the great Benefits that we have received at his Hands.

3. To set forth his most worthy Praise.

4. To hear his most holy Word.

5. And to ask those things which are requisite and necessary as well for the Body, as the Soul.

Q. What comes after the Exhortation ?

A. A general confession of Sins, which is composed with great judgment ; for it runs in such general terms, as are suitable to the Circumstances of the whole Congregation, so that it may be fitly used, as by the
best

best Christians, so by the greatest Sinners. Each Person may adapt the general Expressions to his own Case, calling to Mind, and bewailing his particular Sins.

Q. What Gestures of Body are we to use in this part of the Service ?

A. While the Sentences, and Exhortation are read, the whole Congregation are suppos'd to stand up ; but while the Confession is repeating, both the Congregation and the Priest who officiates are ordered to kneel.

Q. What do you observe towards the end of the Confession ?

A. I observe that we beg of God that we may hereafter [for the time to come] live a godly, righteous, and sober Life, to his Glory. And therefore if I do not seriously resolve so to do, I do but mock and affront Almighty God in asking him to enable me, which is a high Provocation, and will render my Prayers unacceptable, and my Confession ineffectual to the Pardon of my Sins, and my whole Service abominable before God.

Q. What do you mean by that expression in the Confession, there is no Health in us ?

A. I mean that my Soul is disorder-
ed by Sin, as my Body is, when it is
Sick; and that of my self, I have no
power to save, and deliver my self
either from the bondage and defilement
of Sin, or from the Guilt and Punish-
ment due to it; and therefore, as I am
directed in the following Clauses, I fly
unto God thro' *Jesus Christ*, for Mer-
cy, Deliverance and Salvation, not on-
ly from the Guilt and Punishment, but
also from the Power and Dominion of
it. And if it be not thro' my own
fault, I shall be saved from the power
of Sin in this Life, and from the Pu-
nishment of it in the next.

Q. What comes after the Confession?

A. The Absolution, or Remission of
Sins, which is to be pronounced by
the Priest alone, *standing*, the People
kneeling upon their Knees.

*Q. Why is this to be pronounced
by the Priest alone, and why standing?*

A. It is to be pronounced by the
Priest alone, because he is the Am-
bassador of Christ to Sinners, and the
Minister of Reconciliation. He stands
up, because it is an act of his Auth-
ority, to declare the will of God
to Sinners, and upon what Terms
he will pardon them.

Q. What is the design of this Absolution?

A. It is a declaration of God's Mercy and Pardon, upon the terms and conditions of the Gospel.

Q. What do you learn from this Absolution?

A. I am here taught, that God desires not the Death of a Sinner, but rather that he turn from his Wickedness and live. I learn that God has not promised Pardon and Mercy to any, but such as truly repent of, and turn from their Sins, and unfeignedly believe and obey the Gospel, avoiding what he has forbidden, and doing what he has commanded, in the best manner they can. I farther learn, that I must join to my own Endeavours, earnest Prayer for the divine Assistance, because by my own strength I am not able to please God. We are therefore directed to beseech God to grant us true Repentance and his Holy Spirit, that our Worship may be pleasing to him, and the rest of our Life pure and holy.

Q. Does this Absolution then extend only to such as perform the Conditions of the Gospel?

B. S.

A.

A. It plainly extends to those, and to no others. If I believe, repent, and obey, the Minister has Authority from God to assure me of my Pardon. But if I neglect to perform these Conditions, no Priest has any warrant to assure me, that my Sins will be Forgiven. He must not presume to go beyond his Commission; or if he should, it will not at all avail or benefit me. For the Words of the Absolution are, *He [Almighty God] Pardoneth and Absolveth all them that truly Repent, and unfeignedly believe his holy Gospel ;* which exclude all others.

Q. What are the People directed to answer at the end of the Absolution, and other Prayers?

A. At the end of the Absolution, and other Prayers, the People are directed to answer *Amen*, which should not be omitted by any in the Congregation. (a) One of the Fathers tells us, that the Christians in his time were so unanimous herein, that their answering thus with one Voice, sounded like the Heavenly Thunder.

Q. What is the meaning of the word *Amen*?

(a) *Ad similitudinem Coelestis tonitruum, St. Hierom.*

A. It signifies, *so be it.* It expresses our consent to the Prayer, and our wish or desire, that God wou'd hear and answer it. Hereby we testifie our agreement in Prayer, to which our Saviour, *Mat. XVIII. 19.* has made a particular Promise.

Q. Does the word *Amen* bear any other Sense?

A. Yes; in the Office of Communion, which the Church has appointed for *Ash-Wednesday*, *Amen* imports our affirming, and declaring the truth and certainty of what God has made known to us in Scripture. And therefore is not, as some weak People have thought, a Cursing either of our selves or others; but only affirming, that he whom God blesteth is blessed, and he whom God curseth is cursed.

Q. Is there any example in Scripture of the Peoples answering *Amen*?

A. There is; for *Neh. VIII. 6.* we read that when *Ezra* blessed the Lord the great God, all the People answered *Amen.* And *St. Paul* in his Discourse against Preaching and Praying in an unknown Tongue, plainly supposes the like Usage in the Christian Church. *1 Cor. XIV. 16.* How

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shall he that occupieth the room of the un-
learned, say Amen to thy giving of Thanks

SECTION IV.

Q. WHAT follows the Absolution?

A. The Lord's Prayer, so called, because, composed by our Lord Christ Jesus, and because he taught it his Disciples, upon which Account we ought highly to esteem it. It is the pattern of all our other Prayers; so comprehensive, as to include all our Wants; and so short and plain, that it may be easily understood and learned.

Q. Why is the Lord's Prayer so often used in the Liturgy?

A. One Reason I conceive may be, because the Service being divided into several Parts, was not used all at the same time, as it now generally is, but at several times in the same Day. And the Church did not think any Office, or part of the Service, so compleat without it, as with it.

Q. What Benefit may we have, now several Parts of the Service are performed together, by the frequent use of it?

A. If it shou'd happen, that we have not been so attentive in the use

of this Prayer, the first or second time, as we ought, we may resolve to recollect our Thoughts, and be more attentive, when it is repeated again. Nor can the frequent use of it be justly accounted Superstitious, since our Saviour, (*Mat. XXVI. 44.*) *Prayed three times, saying the same Words.*

Q. What Directions are there about the Use of this Prayer?

A. The Church orders both the Minister and People to kneel. And the People are with an audible Voice to repeat it with the Minister, both here and wheresoever else it is used in divine Service.

Q. What follows the Lord's-Prayer?

A. Several short Prayers taken out of the Psalms, the Priest saying one part, and the People another. For example, the Priest says, *O Lord open thou our Lips;* to which the People answer, *And our Mouth shall shew forth thy Praise, &c.*

Q. Are there any examples in Scripture of Praying to, and Praising God alternately, or by turns.

A. There are; the Prophet *Isaiah*, Ch. VI. 1, 2, 3. tells us, that he saw the Lord sitting upon the Throne. — above it stood the Seraphims — and one cried

cried to another and said, Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory. It was practised in the Jewish Church. *Miriam* the Prophetess answered the Women who went out after her to praise God for the destruction of the Egyptians, sing ye unto the Lord, for he hath Triumphed Gloriously, *Exod. XV. 21.*

Q. Is there any account of the Practice of the Primitive Christians in this matter?

A. *Pliny* (a) an Heathen Writer and Magistrate, tells us, that the Christians he had under Examination, on the account of their Religion, affirm'd that their great crime was only, that they were wont to meet together on a set Day, before it was light, to sing a Hymn to Christ, as God, by course or turns, &c. (b)

Q. Of what Use is it in this manner to Pray unto, and Praise God?

A. It is of very great Use, and

(a) *Quod soliti essent stato die ante lucem convenire, carmenque Christo quasi Deo, dicere secum invicem. Plin. Epist. Lib. X. Ep. 97.*

(b) *Dr. Falkner* in his Book called *Libertas Ecclesiastica*, discourses of the Practice of the Jews and Christians in this Matter, p. 124, &c. See *Mr. Hooker's Ecclesiast. Polity. Book V. Sect. 33.*
serves

serves to keep a Life and Spirit in our Devotions, which through the frailty of our Nature is apt to sink. It excites our Affections, and keeps us more wakeful. Did People generally and seriously attend to, and repeat the answers after the Minister, with an *audible* and *bumble* Voice, as the Church directs, what a joyful and harmonious Melody wou'd it make? We should find our Devotions enflamed, and our Souls edified, to our great Comfort and Benefit.

Q. What is the Congregation directed to do next?

A. Both the Priest and People are ordered to stand up, and give Glory to the ever blessed Trinity, in this short abridgment of the Creed; *Glory be to the Father, and to the Son, and to the Holy Ghost.* Answer, *As it was in the beginning, is now, and ever shall be, world without end;* which is to be repeated at the end of every Psalm.

Q. How long is the Congregation supposed to be standing?

A. Till the Psalms are read, the greater part of them being Prayers to God, or Praises of Him.

Q. What is appointed to be used immediately before the Psalms for the Day?

A.

A. The ninety fifth Psalm, which is a solemn invitation to praise, worship, and rejoice in God; for that *he is a great God, and a great King above all Gods. He is the Lord our God, and we are the People of his pasture, and the Sheep of his Hands.* After which follow the Psalms for the Day.

Q. How must you do to find out the Psalms for the Day?

A. I must first know the Day of the Month, and then if I look into the Psalms in my Common-Prayer-Book, I shall see the Day of the Month upon the top of the page, which will direct me to the Psalms for any particular Day.

Q. Can you give me an Example?

A. Yes: The Psalms for the 11th Day of the Month, are the 56, 57, and 58, in the Morning. In the Afternoon, they are the 59, 60, 61.

Q. What exceptions are there to this Rule?

A. The Psalms for the 30th Day of the Month, are to be read on the 31st Day too, if the Month has 31 Days. And if I look just before the Kalender in my Common-Prayer-Book, I shall find proper Psalms appointed for certain Days, as *Christmas-Day*, and the rest.

Q.

Q. How ought the Psalms, and other Hymns of Praise, to be read?

A. By course or turns ; the Priest saying one Verse, and the People another. When we thus repeat together the Psalms and Hymns, may we not be fitly said to teach and admonish one another in Psalms, and Hymns, and Spiritual Songs ? as the Apostle exhorts, Col. III. 16.

Q. How are the Psalms and Hymns sung in Cathedral and Collegiate Churches ?

A. One side of the Quire sing one Verse, and the other side the other.

Q. May you apply those Curses you meet with in the Psalms to those you think your Enemies ?

*A. We may repeat those Psalms, but we must not apply the Curses in them to those we think our Enemies. Some Psalms which seem to run in this strain, are probably Predictions of what wou'd happen to the Enemies of God, and his Church. And as for those that are not capable of this Interpretation, it may be considered, that *David* was a Prophet, inspired by the holy Spirit, and so had, questionless, good Authority for what he did : But we have no such warrant, and there-*

therefore ought not to pray for the Destruction of our Enemies, however Wicked, but for their Conversion.

SECTION V.

*Q. H*itherto we have been employed in confessing our Sins, Praying to God, and Praising Him: What comes after the Psalms?

A. The Church now gives some respite to our Devotions, that we may not flag and be tired, by appointing one Chapter out of the *Old-Testament*, and another out of the *New*, which are called the first and second Lessons.

Q. Might not People as well read the Holy Scriptures at Home? What need there be so much time spent in reading them at Church?

A. People ought to read the Holy Scriptures at Home; but notwithstanding that, they ought to be read publicly at Church. The Jews, by the express command of God, read them in the Temple, and in their Synagogues, as appears from *Deut. XXXI. 11, 12.* compared with *Acts XV. 21.* In which place St. James styles the reading of *Moses's Law*, Preaching. *Moses of old time bath in every City them that*
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Preach him, being read in the Synagogues every Sabbath-Day. And there is as great reason for us to do it, as there was for them. Those who cannot read themselves may, to their great Edification and Comfort, hear them read at Church. And we may reasonably believe, that God vouchsafes his Blessing to his Word, when it is thus solemnly read in the publick Assembly of Christians, meeting together in the Name of his Son Jesus Christ, and according to his appointment. For these and such like Reasons, the Holy Scriptures have been read in the publick Assemblies, in the several Ages of the Church.

Q. How ought you to behave your self while the Lessons are reading?

A. With great reverence and attention, considering that I am either hearing the excellent Sermons and Discourses delivered by *Moses* and the *Prophets*, or some part of the sacred History of the Old-Testament; or those divine Instructions given by Christ or his Apostles, in the New-Testament. I shou'd likewise consider, that I am hearing that Word of God, by which I must be either acquitted or condemned at the Judgment of the great Day.

Q. How ought you to apply to your self what you hear read at Church?

A. If any Duty is commanded, I ought to put this Question to my self; *Do I practise this Duty?* If any Sin is forbidden; *Do I live in the Commission of this Sin?* If I hear any Promise; *Have I any sufficient ground to believe, that that promise belongs to me, or that I am entitled to a share in it?* If any Threatning; ask your self, *whether you are guilty of the Sin, God has threatned to punish so severely.* We ought to compare our Lives with what we read in private, or hear read and preached at Church.

Q. If you hear some part of Scripture History read, wherein some wicked Action is related to have been done, what use are you to make of it?

A. I must by no means from hence take encouragement to do the like; for this wou'd be to turn what was design'd for my Spiritual Nourishment into Poison. The reason why the faults of those, who, as to the general course of their Lives, were holy Persons, are recorded in Scripture, might probably be, that such as have committed the like Sins, might not, upon their Repentance, despair of Pardon. But if any shall from hence take encouragement-

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couragement to Sin, God may, for their Presumption, deny them that Grace, which is necessary to a true Repentance. We may farther consider, that in the Historical Part of Scripture are recorded, not only the faults of some, who as to the main of their Lives, were good Men; but likewise the sayings and doings of very wicked Men, and even of the Devil himself. Now the Scripture does not say, that what these did was *right*, nor what they said was *true*; but only that it is *true*, that they said and did such things, as are there related concerning them. In short, the Scriptures contain things for our *Admonition*, as well as for our *Imitation*, that we might learn to avoid that which is Evil, as well as to do that which is Good.

Q. Have you any thing more to say concerning the Lessons?

A. I think it wou'd be of use, when we have time, to read them over before we go to Church; and that it wou'd make us more intent, if we took our Bibles with us, when we go, and read them softly after the Minister; but we must be sure not to pronounce the Words aloud, because that might be a disturbance, both to the Minister, and those who sit near us.

Q.

Q. What Method must you take to find out the Lessons?

A. If I wou'd find the Lessons for any Week-Day, I must first know what Day of the Month it is, then I must find that Day in the Kalendar in my Common-Prayer-Book, and the 1st and 2d Lessons for it are set against it. For example: In the Morning, the 1st Lesson for the 3d of *March*, is the 19th Chap. of *Deut.* The 2d Lesson is the 14th Chap. of *St. Luke*. In the Afternoon, the Lessons are the 20th Chap. of *Deut.* and the 2d Chap. of the Epist. to the *Philip*.

Q. How may you find the Lessons for Sundays and Holy-Days?

A. I must first know, by looking into some Almanack, what the *Sunday* or *Holy-Day* is called, and then look into the Table of proper Lessons for *Sundays* or *Holy-Days*, which will direct me to the Chapters appointed for that Day. I shall for some *Festivals* find both Lessons; but if only the first be in the Table, I may find the second by looking into the Kalendar, as before was directed.

Q. But what if the Sunday be a Holy-Day too?

A.

A. If the *Sunday* be a *Holy-Day* too, the Church seems to have left it to the Discretion of the Minister to chuse, either the Lessons for the Sunday or Holy-Day.

Q. What Hymns has the Church appointed to be used after the first Lesson in the Morning Service?

A. The Church has appointed two, either of which are to be used, as the Minister thinks fit; the one begins thus, *We Praise thee, O God, &c.* the other, *O all ye works of the Lord, bless ye the Lord, &c.*

Q. What is the Substance of the former of these?

A. It is a most solemn form of Adoration, Praise and Thanksgiving, containing some of the great Mysteries and Points of our Holy Religion. It is highly esteemed, and has been for many Ages used in the Church of God.

Q. What is the meaning of that expression in it, Lord God of Sabaoth?

A. I observe that the Word is *Sabaoth*, not *Sabbath*, and I understand the meaning of that expression to be, *Lord God of Hosts*, that is, Lord God of all the Armies, Angels, and Powers of Heaven and Earth.

Q.

Q. What is the design of the latter of these Hymns ?

A. It is a sacred Hymn of Praise, wherein we being sensible of our own inability to set forth the Praises of God, as we ought, invite the whole Creation to join with us herein. But the other Hymn is generally used.

Q. Why are Hymns or Psalms appointed between the Lessons ?

A. That we may in all things learn to be Thankful. Besides, Praise and Thanksgiving put the Soul into a right frame and disposition for hearing the Word of God, and receiving profit thereby.

Q. What follows next ?

A. The second Lesson, taken out of the New-Testament.

Q. What Hymns or Psalms are used after the second Lesson ?

A. Either the Hymn of *Zecharias*, the Father of *John Baptist*, taken out of the 1st Chap. of *St. Luke*; or the C. Psalm.

Q. What Hymns are appointed after the 1st and 2d Lessons in the Evening-Service ?

A. After the first Lesson, either the Song of the Blessed Virgin, which begins thus, *My Soul doth magnifie the Lord,*

Lord, &c. or the XCVIII Psalm, which is a Psalm of Praise; after the second Lesson, the Song of *Simeon*, taken out of the second of *St. Luke*, or the LXVII. Psalm.

Q. Why are these Hymns or Psalms appointed?

A. They are very proper to raise devout affections in our Minds, and for the most part (*a*) suitable to the condition of every good Christian. Have not *we* cause to rejoice, when we consider, that Christ took our Nature upon him, as well as the *Virgin Mary* in whom he was conceived? Hath not God magnified *us* by sending his Son into the World, as well as he did *her* by appointing him to be born of her? Have not *our* Eyes, as well as *Simeon's*, seen the great Salvation wrought out for us by Christ?

SECTION VI.

Q. WHAT follows the Hymns after the Second Lesson?

A. The Creed, or the Belief, being a short abridgment of what a Christi-

(*a*) See Mr. *Hooker's* Ecclesiast. Polity, Book V. Sect. 40.

an professes to believe. The several Parts or Articles of it may be plainly proved out of the Holy Scriptures.

Q. How is this Creed to be said?

A. It is to be said by the Minister and People *standing*.

Q. Why are the Minister and People required to stand up, when they repeat the Creed?

A. We stand up, when we repeat the Creed, to testifie our readiness to profess this Faith, and our resolution rather to lay down our Lives, than forsake and renounce it.

Q. Why are the People required to repeat the Creed with the Minister?

A. That every one may make a publick Profession of his own Faith. To be silent on this occasion, looks as if we were ashamed of Christ and his Doctrine, which if any are, let them consider those Words of his, *Luke IX. 26. Whosoever shall be ashamed of me, and of my Words, of him shall the Son of Man be ashamed, when he shall come in his own Glory, and in his Father's, and of the Holy Angels.*

Q. Was this Creed composed by the Apostles?

A. It is very plain to Men of Learning, that the whole Creed, as it now stands,

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stands, was not composed by the Apostles ?

Q. Why is it then called the Apostles Creed ?

A. Because it is agreeable to the Doctrine delivered by them, and was, for the most part, composed in, or near the time, in which the Apostles lived.

Q. What other Creeds, or Forms of Profession of Faith, are there in the Book of Common-Prayer ?

A. Two ; that called the Creed of St. *Athanasius*, which is on certain Days appointed to be used instead of that called the *Apostles Creed* ; and that which is styled the *Nicene Creed*.

Q. Why were the Nicene and Athanasian Creeds composed ?

A. They were composed by reason of the opposition of *Hereticks* to that called the *Apostles Creed*, and are to be looked upon as explanations of it.

Q. What do you think of the Damnatory Sentences in the Creed, called the Athanasian Creed ?

A. I think there is no just objection against those Sentences, if they are rightly understood ; for we are to consider them only as applicable

to such as have had a capacity and opportunities of coming to the Knowledge of those sacred Mysteries, which are there professed, so far as God has been pleased to reveal them, and notwithstanding, obstinately refuse to consent to, and believe them.

Q. How does the Service go on after the Creed?

A. There follows a Pious and Christian Salutation between the Priest and People; the Priest saying, *The Lord be with you:* To which the People answer, *And with thy Spirit.*

Q. How does the Priest proceed then?

A. He exhorts the People in these Words, *Let us Pray.*

Q. I observe that these Words are several times used in the Prayers, what do you think is the reason of it?

A. We may look upon them, as a kind of Watch-Words, to rouse and awaken our sleepy Minds, to quicken our Devotions, and to put us upon recollecting our Thoughts, if they are wandring. But the chief design of them seems to be, to distinguish between those Prayers which the Priest and People pray, either alternately, or with one Voice, and those which the Priest, as the Mouth of the Congrega-

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tion, offers up to God, the People following him with their Minds, and only answering *Amen*, at the end of the Prayer.

Q. What makes you think this to be the main design of this short Exhortation?

A. Because, if I consult all the places in the Morning and Evening Service, where these Words, *Let us Pray*, occur, I shall find them always put after the former of these kinds of Prayer.

Q. What follows next?

A. A Supplication to the Holy Trinity for Mercy, after which, the *Lord's Prayer* is appointed to be used. In most Congregations the People here repeat, *Lord have Mercy upon us*, tho' it is not appointed by the Church.

Q. What follows the Lord's-Prayer?

A. Some short Prayers to be used by turns, by the Priest and People, for Mercy and Salvation; for the *Queen*; for the Clergy; for the Church, called God's chosen People, and his Inheritance; for Peace and Purity.

Q. What Gestures are the Minister and People to use here?

A. The Minister is ordered to stand up, to testify the Authority of his Function, in making intercession with
C 3 God ;

God ; but the People are supposed to be kneeling.

Q. What Collects are appointed to follow ?

A. Three. In the Morning, the first is the Collect of the Day, the second for Peace, the third for Grace to live well. In the Evening, The first is the Collect of the Day, the second for Peace, the third for Aid against all Perils.

Q What do you mean by the word Collect ?

A. The word Collect is derived from a Latin Word, which signifies to gather together ; accordingly I observe, that the Collects of the Church are several devout Expressions, gathered together, and put into a Prayer.

Q. How may you find the Collect for the Day ?

A. I must first know what the Sunday or Holy Day is called ; and then if I look into my Common-Prayer-Book, I shall see immediately after the daily ordinary and occasional Prayers, the Collects, Epistles and Gospels for the Sundays throughout the Year, beginning with the first Sunday in Advent, and ending with the 25th Sunday after Trinity.

Q. But

Q. But what if there be more or fewer than twenty five Sundays after Trinity?

A. If there be more than twenty five Sundays after Trinity, some of those Collects, Epistles and Gospels, which were omitted after Epiphany, must be taken in to supply those that are wanting; if there are fewer than twenty five Sundays after Trinity, the Collect for the 25th Sunday must be used on the Sunday next before Advent; and it must be reserved for this Sunday, if there are more than twenty five Sundays after Trinity.

Q. How will you find the Collect for any Holy-Day?

A. The Collects for the Holy-Days are together, and put immediately after the Collects for the Sundays; the first of which, is for the Feast of St. Andrew.

Q. Is there any exception to this Rule?

A. There is. For the Collect for the Holy-Days which happen near the great Festivals, *Christmas, Easter, Ascension, and Whitsunday*, are intermixt with the Collects for Sundays.

SECTION VII.

Q. **W**HAT comes after these three Collects on Sundays, Wednesdays, and Fridays?

A. The *Litany*, which Word is derived from a Greek Word, and signifies an *humble Supplication* or Prayer, as this part of the Service of the Church will appear to be to any one, who duly considers it.

Q. Why is the *Litany* appointed for Sundays, Wednesdays, and Fridays?

A. Sunday, or the Lord's-Day, being set apart for the publick Worship of God, Christians may, and do assemble together in greater Numbers than on other Days; and *Wednesdays* and *Fridays* were observed by the ancient Church, as Days of more than common Devotion, and Humiliation; our Lord being betrayed on a *Wednesday*, and crucified on a *Friday*. This Office is to be used at other times, when it shall be commanded by the Ordinary, or by him who has Episcopal Jurisdiction in any Parish.

Q. What do you observe in the *Litany*?

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A. I observe, 1st, That there is a solemn invocation and adoration of each Person in the ever-Blessed Trinity, Father, Son, and Holy Ghost; to which is added, an humble acknowledgment that we are Sinners against each of them, and as Sinners, liable and exposed to Misery.

2. I observe, that we pray to be delivered from *Sin*, the *greatest* of all *evils*; from the crafts and assaults of the Devil; and from all other Evils, Spiritual, Temporal, and Eternal.

3. I observe, that according to St. Paul's Command, 1 Tim. II. 1. we make Intercessions, or Prayers for the universal Church, for the Queen and Royal Family, for the Clergy, Nobility, for all in Affliction and Distress, for all *Men*, even for our Enemies, as our Lord has commanded.

4. I observe, that we pray for all Christian Graces, and for whatever else is needful, either for our selves or others.

Q. *Why are the People directed to intermix such expressions as these, Spare us good Lord, Good Lord deliver us, and the like?*

A. It is very proper for the Minister and People to strive together, as
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mutual helpers of each other, and to wrestle, as it were, with God for a Blessing upon themselves and others. Besides, it contributes very much to fix our attention upon what we are about, and to make us more fervent in our Prayers.

Q. What is meant by deadly Sins in the Litany?

A. Properly speaking, every wilful Sin, is a deadly Sin, if continued in, and not repented of, and forsaken. But great and heinous Sins, as Adultery, Fornication, and all Uncleannefs, Murder, Covetousness, Drunkenness, profane Swearing and Cursing, Envy, Theft, Cheating, and all kinds of Injustice, Perjury, Slander, Lying, Pride; These, and such like gross Wickednesses, are *emphatically* styled deadly Sins, or Sins which bring Death to the Body, and Damnation upon the Soul. Such Sins the Psalmist, (*Psal. XIX. 13.*) prays to be delivered from. *Keep back thy Servant from presumptuous Sins.*

Q. What do you understand by sudden Death?

A. By sudden Death may be meant, an untimely or violent Death; or a Death which comes upon People suddenly,

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denly, and before they are aware; or, which I shall endeavour to think of when I use that expression, a Death for which I am not prepared.

Q. What do you understand by these expressions in the Litany, by the Mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, and the like?

A. I take the meaning of these expressions to be, that we, having no Merit of our own, beseech our Redeemer, by, and in consideration of what he has done and suffered for us, to deliver us from the Evils and Sins before mentioned, and also, in all time of our Tribulation, Danger and Distress, to which we are liable, or into which we may fall.

Q. Are there any Instances of this kind of praying in Scripture?

A. There are; for the Saints and Servants of God were wont in this manner, to expostulate with him. Thus *Moses*, *Exod. XXII. 13. Remember Abraham, Isaac and Israel thy Servants*, and so on. The Prophet *Daniel*, *Chap. IX. 18, 19. beseeches God, for his own Sake, and for his great Mercies. David prays for Mercy and Forgiveness of God, by, or according to his*

his loving Kindness, and the multitude of his tender Mercies, Ps. LI. 1. When we thus pray, we may be said to plead, and wrestle with God ; which kind of Prayer is, and has been accounted very prevalent.

Q. What may you learn from the Litany ?

A. When I pray to be delivered from the Sins mentioned therein, I ought to remember, that it is my Duty to forsake them, and to avoid, as much as I can, that company, and those places, in which I foresee I shall be tempted to them, and in danger of committing them. In like manner, when I pray for any Grace or Virtue, I ought to call to mind, that it is my Duty to labour to attain to the practice thereof, using my best endeavours, and those means, which God has appointed for this end.

Q. What Prayers are appointed to be used before the two final Prayers of the Litany ?

A. Some Prayers, and Thanksgivings upon several Occasions, as for Rain, in time of War, in the Ember-Days, for the high Court of Parliament, and such other as are needful ; the general Thanksgiving, and some of the
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Thanksgivings which follow, if there be occasion, and then the Service concludes with the two last Prayers of the Litany.

Q. When the Litany is not read, what follows the three first Collects in the Morning and Evening Service?

A. A Prayer for the *Queen*, and one for the *Royal Family*, and a third for the *Clergy and People*.

Q. What is the meaning of the word Wealth in the Prayer for the Queen?

A. The Thought that arises in our Minds, when we hear the word *Wealth* repeated, is *Riches*; but that word is an old *English* word, and was formerly, and ought here to be understood in a larger Sense, namely, as including all sorts of Happiness and Prosperity, of which *Riches* is but an inconsiderable part. In this Sense it is to be understood in the Prayer for the *Queen* after the *Commandments*, where it is used in Relation to the *People*.

Q. What comes after the Prayer for the Clergy and People?

A. Some Prayers and Thanksgivings upon several occasions, as for *Rain*, if it be wanting; for the *High Court of Parliament*, if it be sitting, &c. also a Prayer,

Prayer for all *Conditions* of *Mén*, and the *general Thanksgiving*. And then the Service concludes with the Prayer of *St. Chrysostom*, and the *Apostolical Benediction* in *2 Cor. XIII. 14.*

SECTION VIII.

Q. *WHAT* other Service is appointed by the Church for *Sundays* and *Holy-Days*?

A. The *Communion Service*, or the *Office* for the *Administration* of the *Holy Sacrament*.

Q. *Why* is this Service appointed for *Sundays* and *Holy-Days*?

A. To mind us of the Practice of the *antient Church*, and *Christians*, who received the *Sacrament* so often, and indeed oftner; and because our Church seems to suppose that the *Holy Communion* should be administered so often, if there is a competent number of *devout Persons* at Church, desirous to receive it.

Q. *What* do you mean by a competent number of *devout Persons*?

A. I mean the number mentioned in a *Rubrick* at the end of the *Communion Office*, namely, *four* or *three* at the least, to communicate with the *Priest*.

Q. *But*

Q. But does not the XXI. Canon, and a Rubrick after the Communion Office, mention the Administring of the Sacrament three times a Year only?

A. Neither the Canon nor Rubrick referr'd to, say that the Communion shall be administred only three times a Year; but that every Parishioner shall, *at the least*, Communicate three times a Year. The Words of the Canon are: ' The Holy Communion ' shall be Ministred by the *Parson, Vicar or Minister*, so often, and *at such* ' times, that every Parishioner may ' Communicate, *at least*, three times a ' Year; which is very far from appointing, that the holy Sacrament shall be Administred three times a Year only. And I am ready to think, that the true meaning of this Canon is, that such as do not dispose and fit themselves to receive the Sacrament so often as *three times a Year*, deserve to be Excommunicated, and cut off from the Body of Christ, which is the Church.

Q. How comes it to pass then, that the Holy Sacrament is not Administred in all Parish Churches oftener than it is?

A. It arises from the coldness of some Christians, and the unsuitness of others, and the little sense many have of
of

Prayer for all *Conditions* of *Mén*, and the *general Thanksgiving*. And then the Service concludes with the Prayer of *St. Chrysostom*, and the *Apostolical Benediction* in *2 Cor. XIII. 14.*

SECTION VIII.

Q. *WHAT* other Service is appointed by the Church for Sundays and Holy-Days?

A. The Communion Service, or the Office for the Administration of the Holy Sacrament.

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Q. How comes it to pass then, that the Holy Sacrament is not Administred in all Parish Churches oftener than it is?

A. It arises from the coldness of some Christians, and the unfitness of others, and the little sense many have of

of their Duty and Interest ; for the readiness of the Clergy to Administer it frequently, in their respective Parishes, cannot reasonably be doubted.

Q. How does it appear to be the Duty of all Christians of Age and Understanding to fit themselves frequently to receive the Holy Sacrament ?

A. From the express Institution of our Blessed Saviour, as it is recorded in the Gospels, and by St. Paul, 1 Cor. XI. To which we may add the practice of the Apostles, and the Christians in their time, which, when we can know it, is one of the best Rules to interpret any Precept delivered by them.

Q. Whence may we learn what the Practice of the Apostles, and the Christians in their time was in this Case ?

A. From several places in the History of the Acts of the Apostles ; particularly it is said, Chap. II. 42. that they continued steadfastly in the Apostles Doctrine, and Fellowship, and in breaking of Bread, and in Prayers : And ver. 46. They continuing daily with one accord in the Temple, and breaking Bread from House to House, did eat their Meat with gladness and singleness of Heart, &c.

Q. How does it appear to be the Interest of Christians frequently to receive the Holy Sacrament ?

A. From

A. From what the Apostle says, 1 Cor. X. 15, 16. *I speak as to wise Men: Judge ye what I say. The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Q. What do you understand by these Words, the Communion of the Body and of the Blood of Christ?

A. The Communion or Communication of all those Blessings and Benefits purchased by the breaking of the Body, and shedding of the Blood of Christ. One of which Benefits, is the Grace and Assistance of the Holy Spirit of God, to enable us to overcome Temptations, and to attain to such degrees of perfection in Holiness and Vertue as are necessary to fit us for the enjoyment of God hereafter.

Q. What Advice is proper for those Christians who live in small Country Parishes, in which they have not Opportunities of receiving the Holy Sacrament often?

A. To live in a constant and habitual preparation for it, and desire of it, which will greatly conduce to preserve a Spiritual Life in their Souls. And then there is no doubt to be made, but

but that God, by the extraordinary supplies of his Grace, will make up to them the want of it.

Q. How does the Communion Service begin?

A. It begins with the Lord's-Prayer, after which follows a Collect for Purity of Heart, and after that the Ten Commandments, which were delivered by God himself, in that awful and solemn manner we read of in the XIX. and XX. Chap. of *Exodus*.

Q. What Gestures of Body are the Priest and People to use while the Ten Commandments are reading?

A. The Priest is ordered to stand up, as a token of his Authority; for when he publishes God's Law to the People, he is to be considered as his Minister. But the rest of the Congregation are ordered to kneel, (not that the Commandments are a Prayer, or ought to be used as such, but) because it is an humble gesture, and that they may be in a readiness to ask Mercy of God for their Transgression of them for the time past, and Grace to keep the same for the time to come. *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

Q. How does this Service go on?

A. After

A. After the Commandments, follow a Prayer for the Queen, the Collect of the Day, and the Epistle and Gospel, which are some choice portions of Scripture, taken for the most part out of the New-Testament. And on Festivals, the Lessons, Epistle and Gospel are suited to the particular occasions. Accordingly the Scriptures appointed to be read on *Christmas-Day*, inform us that we on that Day commemorate the Birth of Christ; those on *Easter-Day*, his Resurrection from the Dead; and those on *Whitsunday*, the coming down of the Holy Ghost on the Apostles.

Q. What comes after the Epistle and Gospel?

A. The Nicene Creed.

Q. Why do we stand up at the reading of the Gospel?

A. Antiently the People stood up while any portion of Scripture was reading, as a token of their Reverence for the Word of God. But old People being first dispensed with, it by degrees came to be customary for all to sit down, except at the reading of the Gospel. For the Gospel being an Historical Relation of something our Lord did, spake or suffered in

in his own Person, all stood up at the reading of it, to shew a greater regard to the Son of God himself, than to other Messengers, altho' the Message delivered by them was from God too.

Q. What follows next?

A. The Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

Q. If there is no Communion, what is appointed after Sermon?

A. One or more of the Sentences appointed for the Offertory; then follows the Prayer for the whole State of Christ's Church militant here on Earth, and one or more of those Collects at the end of the Communion Service. And then the Priest (or Bishop, if he be present) concludes with the Blessing.

Q. Why are one or more of the Sentences for the Offertory to be used when there is no Communion?

A. Because the Church supposes that a Collection is made for pious and charitable Uses every Sunday and Holy Day, which I have heard is practised in all Protestant Churches abroad.

Q. What makes you think that the Church

Church supposes that such a Collection is made so often?

A. I think it appears from several of the Rubricks at the end of the Office for the Communion; some of which are thus expressed: *Collects to be said after the Offertory, when there is no Communion, &c. Upon Sundays and other Holy Days (if there be no Communion) shall be said all that is appointed at the Communion; until the end of the general Prayer, [for the whole State of Christ's Church militant in Earth,] &c.* Before which Prayer are the Sentences for the Offertory. A third Rubrick runs thus; *After the Divine Service ended, the Money given at the Offertory, &c.* Now the terms *Divine Service* are so general, that they may be supposed to include the Service for any Sunday or Holy Day, even tho' there is no Communion.

Q. *With what intention ought you to give any thing at Church, towards Pious or Charitable Uses? (a)*

(a) That Offerings and Oblations are a part of the Worship and Service of God, and that we are to make them as an acknowledgment of his Dominion over us, See Bp. Sparrow's *Rationale* on the Common-Prayer, page 224, &c. The Edition Printed 1672.

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A. I ought to intend it as a publick acknowledgment to God for his bounty and goodness to me.

Q. Ought all to make such a publick acknowledgment to God?

A. That the Rich in this World are oblig'd to give plentifully out of their abundance, is plain from Holy Scripture; and it becomes the Poor to make some publick acknowledgment to God; for they too are fed and maintain'd by his Bounty, as well as the Rich. A Farthing, or some such small Sum, when given to a pious Use by a devout poor Person, is as acceptable to God, as a greater Sum given by one who is able to give it, as is plain from what our Saviour says, *Luk. XXII. 1, 2, 3.*

Q. When there is a Sacrament, may People be using their private Devotions while the Priest is performing the Service of the Church?

A. After the Sermon, before the Communion Service begins, the time may be well employ'd in such private Devotions, as every one shall judge meet, and likewise the time wherein others are receiving: but while the Priest is performing the Service of the Church, all ought to lay aside their private

private Devotions, and attend only to that, joining with the rest of the Congregation therein.

I omit to point out the Method of the remaining part of the Communion Service, when there is a Sacrament, it being so easily seen, by all that will look over the Office in their Common-Prayer-Books.

SECTION IX.

Q. *W* *Herein appears the usefulness and excellency of the Book of Common-Prayer?*

A. It may be made to appear several ways, it being admirably suited to answer those Ends for which it was designed.

Q. *What general Observations have you to make upon it?*

A. These following.

1. It is agreeable to the general Rules of Scripture, which require that all things in the publick Assembly of Christians be done to edifying, [1 Cor. XIV. 26.] and that Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men, 1 Tim. II. 1.

2. The Language of it is plain and proper, and therefore easie to be understood. Many of the exprellions
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are borrowed from the Holy Scriptures.

3. It greatly tends to the *Edification* of Christians, *that is*, to inform and enlighten the Understanding with Knowledge, and to incline the Will and Affections to chuse, embrace, and follow what is good: For the Book of Common-Prayer may be considered as a kind of *System* of Divinity.

In the beginning of the Prayers are recited many of the Attributes or Titles of Almighty God, and the conclusion of them directs us thro' whom it is that we must offer them, if we would have them excepted.

When we pray against any Sin, we are in effect instructed, that it is our Duty to avoid it; and when we ask to be endued with any Grace or Virtue, we are in effect told, that we ought to endeavour after the Attainment of it, and to practise it.

The Office for the Holy Communion instructs us in the ends of its Institution, and the Nature of that Preparation requisite to fit us for the receiving it to our Comfort.

The Offices of Baptism and Confirmation instruct us in the Nature of the Baptismal Vow, and that it is our Duty
to

to take it upon our selves, when we are come to Years of Discretion; *that is*, as soon as we are capable of understanding it, and ordering our Lives according to it.

The Office of Matrimony will inform Husbands and Wives, what their Duty is towards each other, and is fit to be often read and considered by all Married People.

The Book of Common-Prayer moreover contains the Creed, the Lord's Prayer, and the Ten Commandments, of which there is a brief and clear Exposition in the Catechism.

4. To prevent weariness in our Devotions, there is an admirable and profitable variety intermixt; as confession of Sins, then a declaration of the conditions of Pardon in the Absolution; after this, Prayers and Praises, admonishing one another in Psalms and reading the Scriptures, then making profession of our Faith, and so returning to Prayers and Praises, &c.

These, and several other considerations, which my intended Brevity obliges me to omit, show the Usefulness and Excellency of the publick Offices of the Church. So that if any are not edified and built up in their Holy

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Faith in the use of them, it must be thro' their own fault and negligence, and not thro' any want there is in the Service it self. Every one who lives suitably to what he may hear and learn in the Communion of the Church of *England*, need not doubt of his obtaining everlasting Salvation, in, and thro', the Merits of *Jesus Christ*; and what any Christian can desire more, is not easie to guess.

Q. How ought you to behave your self, when you are present at the Baptism of any Child or other Person?

A. I ought to give diligent Attention to what is said, and to call to Mind that I was in my Infancy (or since) Baptized, and that at my Confirmation, (or, being ready and desirous to be Confirmed, but wanting an opportunity, by receiving the other Sacrament) I took the *Baptismal Vow* upon my self; and therefore I ought to reflect upon my own Behaviour since I came to Years of Understanding, and to examine how I have performed it. For unless I seriously endeavour to perform the *Vow of Baptism*, and truly repent of the Breaches of it, I can have no just ground to believe that I shall be the better

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better for it. Farther, I ought seriously to join with the Minister and the Congregation, in the Prayers of the Church, for the Child, that it may improve the Grace given in Baptism, and live a vertuous and a religious Life, and at last enjoy the Benefits and Privileges thereof.

Q. What if you are to stand Surety for a Child?

A. If I am to stand Surety for a Child, I ought to look over the *Office of Baptism* before-hand, that I may be ready to make the *Answers* in the Words the Church has prescribed. I ought farther to take care, that the Child, when it is grown up, be made sensible, how much it is concerned in Duty and Interest, to live suitably to the Obligations it was brought under, by its being Baptized; especially if its Parents be dead, or negligent in their Duty.

Q. When you hear the Banns of Marriage publish'd at Church, What is proper for you to do?

A. It is proper to offer up a short Prayer to God, that the intended Marriage may be to his Glory, and that the Persons entring into that Holy Estate may live Lovingly and Kindly,

Holily and Religiously together, in the fear of God. Marriage is an honourable Estate, instituted of God in the time of Man's Innocency ; and therefore neither that, when I am present at it, nor the Publication of the *Banns*, in order to it, are proper Objects of Laughter, which is too often practised.

I am sensible, that when I am present at the performance of any of the Offices of the Church, it is my Duty to join in them with Seriousness and Devotion.

SECTION X.

A short Account of the Names, by which some Sundays are called in the Book of Common-Prayer.

Q. **W**HAT is the Design of the Advent Sundays?

A. The Word *Advent* is derived from a Latin Word, which signifies *coming*. The design of these Sundays, is to prepare us for the right keeping of the Festival of Christ's coming in the Flesh, and taking our Nature upon him, which we celebrate at *Christmas*.

Q. *Is*

Q. Is there any mention made of any other coming of Christ?

A. There is ; namely, his coming to Judgment, at the end of the World, to prepare for which, ought to be the Business of our whole Lives. The Scriptures appointed for the Epistles and Gospels for these Sundays, speak of the coming of Christ in both these Senses.

Q. There are several Sundays named, as following Epiphany; viz. 1, 2, &c. What is the meaning of that Word?

*A. The Word Epiphany is derived from a Greek Word, and signifies Manifestation, or shewing forth. Accordingly we thereupon commemorate three several Manifestations of Christ. First, His Manifestation to the Gentiles or Heathens, by the appearance of an unusual Star to the Wise Men of the East, *Mat. II.* Secondly, The Manifestation of the glorious Trinity, when our Saviour was Baptised. Thirdly, The Manifestation of his Divinity, by his first Miracle which he wrought in *Cana of Galilee, John II.* But the first of these seems to be intended by the Church, on this Festival. *St. Chrysostom* says, that these several Manifestations of Christ happened on*

on the same Day, tho' not in the same Year.

Q. Whence have the following Sundays their Names, Septuagesima, Sexagesima, Quinquagesima, and Quadragesima?

A. Quadragesima is the first Sunday in Lent; so called, because it is from thence forty Days to Easter, *Quadragesima* signifying Forty. The rest have their Names from the order in which they precede that.

The Sunday before *Quadragesima*, is called *Quinquagesima*, which signifies Fifty; not that there are Fifty Days between that and Easter, but because Fifty is the next round Number above Forty. The Sunday before *Quinquagesima*, is named *Sexagesima*, which is Sixty, because Sixty is the next round Number above Fifty.

The Sunday before *Sexagesima*, is called *Septuagesima*, which signifies Seventy, because Seventy is the next round Number above Sixty.

Q. Why is the Sunday next before Easter called Palm-Sunday?

A. From the branches of Palm-Trees which some took and strewed in the Way, at our Saviour's triumphant Entrance into Jerusalem, which is on this Day commemorated. Compare Mat. XXI. 8. with Joh. XII. 13.

Q.

Q. Why is Easter-Day observed ?

A. To commemorate the Resurrection of our Blessed Saviour from the Dead, which we ought to conform our selves to, by rising from the Death of Sin to the Life of Righteousness. The Resurrection of Christ is indeed commemorated every Sunday, which is therefore by St. John in the Revelations called the *Lord's-Day*.

Q. Why is the Sunday after Easter called Low-Sunday ?

A. Some part of the Service of the Church for this Sunday, respects the Resurrection of Christ from the Dead, as the Collect and the Gospel. But it is a lower Festival than *Easter*, and therefore called *Low-Sunday*. *Easter-Day* is accounted one of the greatest and highest Festivals in the Year.

Q. Why is the fifth Sunday after Easter called Rogation-Sunday ; and the three following Days, Rogation Days ?

A. The Word *Rogation*, is derived from a Latin Word, and signifies *Asking*, or *Praying*. And the Church has thought fit to appoint this as an extraordinary time of Prayer to God, as for other things, so for a Blessing upon the Fruits of the Earth, they being now Tender and in Blossom, and in danger of receiving hurt.

Q.

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Q. What do you commemorate on Whit-Sunday?

A. The Descent or coming down of the Holy Ghost on the Apostles, by whom they were enabled to Preach and Propagate the Gospel, and to confirm it by working of great Miracles.

Q. Why is this Festival called Whit-sunday?

A. It is called Whitsunday, or White-Sunday, from the white Garments which those who were Baptized on the Eve of this Feast wore, at this Season, as a token of the Purity and Innocency they were obliged to preserve, and maintain in the course of their Lives.

Q. By what other Name is it called?

A. Pentecost; because it is Fifty Days from Easter, that Word in Greek signifying Fifty. The Jews on this Day commemorate the delivery of the Law upon Mount Sinai.

Q. Why is Trinity Sunday observed?

A. In honour of the ever-Blessed and Adorable Trinity, Father, Son, and Holy Ghost.

F I N I S.

